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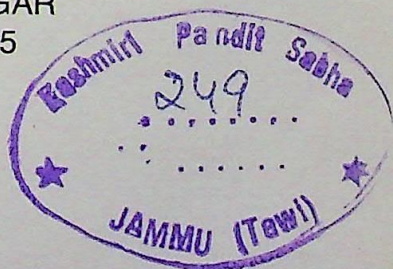
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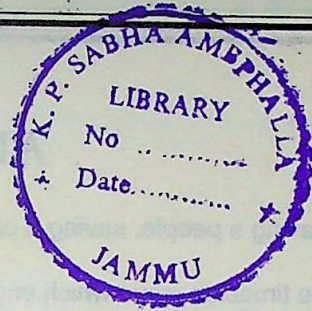
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AN APPEAL

For saving a people, saving a culture - saving children of a community in agony.

"Some times an issue which engages little public attention reveals more about the state of the nation and what are considered the great questions of the day".

The plight of Kashmiri Pandits is one such issue. These Kashmiri Pandit's whose contribution to the evolution of the Indian culture and civilisation is significant, are facing a great crisis at the moment as a part of the overall frame work of terrorism. Practically the entire community was made to flee the valley of Kashmir in the winter of 1989, their Homeland for thousand of years.

Most of these Kashmiri Pandit refugees have been huddled into tattered tents or shaggy rooms in misreable conditions in different refugee camps in Jammu and Delhi.

The children of this highly learned community are at present in a grave indenty crisis, but it goes to the credit of their parents, who having been deprived of their homes and hearths, whose kith and kin have been killed, who anguish in sub human conditions, sacrifice every personal comfort to educate their children.

It is further heartening that these Boys and Girls have maintained their grade in their studies inspite of the fact that they live in over crowded camps and great mental tension.

It was with this facet of the crisis that the Kashmiri Hindu Sabha got motivated to seek from the people of Pune and entire Maharashtra, help for such meritorious but poor students. It was with their help that quite a few Boys and Girls got admission in different professional colleges here. It was however pathetic to see the parents of these young boys and girls run from pillar to post for some shelter till their children got admitted and settled here.

In order to mitigate their voes and agony, this Sabha which is purely a social organisation started collecting funds and financial assistance for constructing a sarai type of dormatory with some civic aminities for such destitutes.

We appeal too you, Sir, to extend a helping hand for the noble and humanitarian cause.

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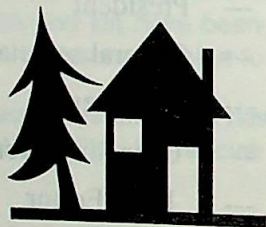
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PLIGHT OF KASHMIRI PANDITS

by Jagmohan

SOMETIMES an issue which engages little Public attention reveals more about the state of the nation than what are considered to be the 'great question of the day' The plight of Kashmir Pandits is one such issue. It affords a peep into quite a few "irons in the soul" of the present-day India. It shows how apathetic we as a nation have become and how, for most of our leaders, politics and expediency are everything, truth and justice nothing.

During my tour to different parts of the country, it has come as a shock to me that few people know who the Kashmiri Pandits are, what has been their contribution to evolution of Indian culture and what grave crisis they are facing at the moment.

About 5,000 years ago there existed a highly developed community, with a "profound spiritual culture", along the banks of river Saraswati, which, according to the Vedas, was the Mother of Rivers. The Rigveda (II 41.16) speaks of it as "The best mother, the best river, the best goddess."

Recent researches, particularly of Dr. V.S. Wakankar, conducted with sophisticated instruments, such as multi-spectral scanner, have clearly established that the Saraswati was not a mythological river. It actually existed and flowed from the foothills of the Himalayas, through what is now the Thar desert, to Runn of Kutch on the Arabian Sea. It dried up because its main tributary, the Sutlej, changed its course, approximately at a right angle, consequent to geological changes.

After the drying up of the Saraswati, the community that developed on its banks dispersed. A section of this community comprising Brahmins, Kshatriyas and Vaishyas moved towards the mountains and finally settled in the Kashmir valley. Among the settlers, the Brahmins soon acquired a preeminent position, largely because of their great learning in mathematics, philosophy, astrology and law. In course of time they came to be known as the Kashmiri Pandits.

The mother tongue of the Kashmiri Pandits was Sanskrit, and they made the valley a great nursery of Hindu culture. Many schools of thought were developed, including the celebrated Trika philosophy, popularly called Kashmir Saivism. All this has justifiably given the valley the name of Saradapeeth the seat of Sarada, the Goddess of Learning.

The Kings of Kashmir and those of the other part of North India had strong links and were motivated by the same type of cultural and political aspirations. It has appropri-

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ately been remarked that " ancient India has nothing more worthy of its early civilization than the grand ruins of Kashmir ".

In the early fourteenth century, with the conversion of the then ruler, Rinchana, Muslim rule commenced. The Pundit community underwent its most tragic phase during the regime of Sultan Sikander (1389 - 1413) . A relentless campaign for conversion to Islam was launched. As Ferishta recorded : " Many Brahmins, rather than abandon their religion or their country, poisoned themselves ; some immigrated from their native homes, While a few escaped the evil of banishment of becoming Mohammedans ". Only 11 Pundit families were left.

Sultan Zain - ul - Abidin (1420-70 A.D.) turned out to be the most benevolent ruler that Kashmir has known. It has been correctly remarked that "history can give few examples " where the policy was so completely reversed by the successor. Where Sikander destroyed Zain -ul - Abidin restored; where the former banished the later recalled".

By the time Mughal rule commenced in Kashmir in 1589, the Pandits had regained their poise and position. Their number was estimated by Abul Fazal, during Akbar's regime at 2,000.

During Aurangzeb's reign, one of his Governors, Iftikar Khan (1671 -75) persecuted the Pandits. They approached Guru Tegh Bahadur. He consoled them and said, "You tell the Mughals that the Brahmins would accept Islam if Tegh Bahadur, whom they revere as Guru, is persuaded to do so. "This infuriated Aurangzeb and led to the Guru's martyrdom and the Sikh faith and history took a new turn.

Afghan rule (1762-1819) was no better. A Pundit nobleman, Birbal Dhar, Sought Maharaja Ranjit Singh's protection and offered him, in turn, help to occupy Kashmir. In 1819 Ranjit Singh added Kashmir to his Kingdom. But Sikh Rule lasted only 27 years (1819-1846). It was followed by about 100 years of Dogra regime.

Whatever unkind quirks the Pundit fate might have brought to them in the past, they pale into insignificance when compared to what has been happening to them since the middle of 1989. As a part of the overall framework of terrorism, Practically the entire Community, totalling about 2,50,000 was made to flee the valley. The strategy adopted was to "kill one and frighten one thousand "and simultaneously arouse religious frenzy and spread hatred against the Pundit by describing them as " informers of the Centre and agents of Brahminical imperialism."

The present tragedy has been compounded by the fact that the Kashmiri Pandits are suffering not under the fanatic zeal of medieval Sultans, but under the "secular rulers" of free India. What is still more unfortunate is that some "noted columnists" and self -styled

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upholders of human rights have been rubbing salt into the wounds of Kashmiri Pandits by insinuating that the migration from the valley was induced. But their slant and slander stand thoroughly exposed not only by the subsequent event but also by such contemporaneous records as cited by H.N. Jattu, President of All India Kashmiri Pundit Conference, in his well - publicised document of October 13, 1993 (The full text of this has also been given in appendix XXVII of "My Frozen Turbulence in Kashmir" fourth edition).

Most of the Kashmiri migrant are staying on scanty relief, in miserable camps. The Punjab Government, for instance is providing relief at the scale of only Rs. 460 per family per month.

That during the past five years none of the Prime Ministers - Mr. V. P. Singh, Mr. Chandershekhar and Mr. Narasimha Rao - felt the prick of conscience to visit any of these camps show how compassion has completely dried up in the minds of the Indian rulers. Since the poor Kashmir Pandits have no balance in their vote banks, they are not much bothered about.

To bring home the point, a recent case of double standard may be given. The State Bank of India, in violation of normal rules and procedures, recruited a number of youth from the insurgency - ridden valley. The Government of India is also paying about Rs. 5 crore as an annual grant to the HMT unit at Srinagar. No other unit of HMT is getting a single naya paisa as grant. No objection, perhaps need be taken to such special treatment being accorded. But what is deplorable is the totally different standard applied to the migrant employees of Ellaquai Dehati Bank. A simple measure to enable husband and wife to be posted at the same station and thus Provide some relief to them and their aged parents is not being taken by the Government of India. Belligerency is rewarded. But the cries of the loyal sufferer are not heeded.

For the Kashmiri Pandits neither the right to vote in absentia nor the suggestion of leaders like Shabbir Shah to return to the valley has any meaning. Their miseries would end only when terrorism is rooted out, when politics of expediency gives way to politics of fairness and when the "indifference of the by standers" is replaced by a positive public action.

Gandhiji said : 'Politics bereft of principles are a death trap ; they kill the soul of the nation.' If the present attitudes persist, not only one of the most intelligent versatile and proud communities the Kashmiri pundits, would be permanently scattered and become extinct but also push the nation further towards the fatal trap which is unprincipled politics and lack of compassion and commitment are laying.

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FOOD FOR THOUGHT

This country has more problems than it should tolerate, and more solution than it uses. Our society has the resources and the skills to keep injustice at bay and to elevate the human condition to a state of enduring compassion and creative fulfillment . How we go about using resources and skills has consequences which extend well beyond our national borders to all the earth's people.

Ralph Nader

Many of the same conditions that produce today's greatest perils also open fascinating new potentials.

Alvin Toffler

.... if exiting agricultural knowledge were everywhere applied, the planet could feed twice its present population . .

Will and Ariel Durant

While it is true that an inherently free and scrupulous individual may be destroyed, such an individual can never be enslaved or used as a blind tool.

Albert Einstein

Since wars begin in the minds of men, it is in the minds of men that we have to erect the ramparts of peace.

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VALUES

Cowardice asks the question, Is it safe ? Expediency asks the question, Is it Politic ? Vanity asks the question, Is it popular ? But conscience asks the question, Is it right ? And there comes a time when one must take a position that is neither safe, nor politic nor popular, but he must take it because his conscience tells him it is right

Martin Luther

Thus to be independent of public opinion is the first formal condition of achieving anything great....

G.W.F. Hegel

Think nothing profitable to you which compels you to break a promise, to lose your self- respect, to hate any person, to suspect, to curse, to act the hypocrite, to desire anything that needs walls and curtains about it.

Marcus Aurelius

We are prone to judge success by the index of our salaries or the size of our automobiles rather than by the quality of our service and relationship to mankind.

Martin Luther King, Jr.

We cannot live only for ourselves. A thousand fibers connect us with our fellow-men; and along those fibers, as sympathetic threads, our action run as causes, and they come back to us as effects.

Herman Melville

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life,

Carl Jung.

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UPANAYANA OR YUGNOPAVIT

Yugnopavitam paramum pavitram
prajapateyrth sahjam purastat
ayusham agrim pratimoincha shuibrem
yugnopavitam balam astu tejah

1. WHAT IS UPANAYANA ?

UPANAYANA is one of the most important samaskaras (symbolic events) in the life of the child. In the ancient times a child was initiated into the pursuit of secular knowledge (like astronomy, mathematics, metaphysics, logic, medicine and other vedic literature) as well as into the realm of spiritual development by putting him on the task of learning and practicing such disciplines by way of his parents handing him over to a Guru for the purpose of learning and practicing them under his guidance. But eventually this institution became out of vogue due to the socio-economic changes. The Upanayana ceremony is now restricted to and revolving around the investiture of the sacred thread or the 'yognapavit' and the teaching of GAYATRI MANTRA to the child.

By virtue of the performance of the UPANAYANA ceremony, which connotes the taking of the charge of the student by the teacher, the student is supposed to have SECOND BIRTH (Dvija) in the world of knowledge through education, is done after staging symbolically all the previous events (Samaskaras) right from his or her birth. In the Vedic birth of the student, symbolised by wearing the "GIRDLE" AND THE sacred thread, SAVITRI becomes the Mother and GURU the Father.

2. WHAT IS YUGNOPAVIT (sacred thread) CEREMONY?

This initiation of a student by the teacher, entailed various function, such as, selection of Guru, auspicious time, preparation, wearing of garments, the girdle sacred thread ('Yugnopavit'), presenting of deer skin, the staff, Savitri Mantra, Sacred Fire (agnihotra) and alms etc. Later on when the concept of Upanayana



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underwent a change in the course of time, the mere initiation of the child by the teacher became a sacred lore. The original idea of initiation for education got overshadowed by the mystic significance of Upanayana which led to the idea of second birth (dvija) through the Gayatri Mantra. The initiation, which marked the taking over of the charge of the student by the Guru, revolved around the establishment of connection between the student and Savitri (through the Gayatri Mantra) Performed by the Guru and his teaching of this mantra.

The Upanayana in the present form is the investiture of the sacred thread ('Yugnopavit') on the child which involves the initiation and symbolically staging all the said Samaskaras. The most important part of this ceremony is the wearing of the sacred thread and the accompaniment of the recitation and teaching of the Gayatri (savitri) Mantra which is the crux of the whole vedic wisdom.

The wearer of this thread is supposed to be constantly reminded of his commitment to the secular and spiritual goals which he has set upon him self on this solemn occasion. That this life may not pass away just in unconscious Striving but become a means of the expansion of our 'being' ; that it may provide a view of one's self and the world without being in conflict with the action that comes by ; that life, even at its worst, may still, provide us a source of sharing the joyousness of our existence ; this is the greatest art of life, which comes, not through wanton experimentation, but through prayer and humility alone and through that the divine grace.

Abiding by the secular obligations towards his Guru, his family and the society are some of the definitive prescriptions that cannot be separated from his spiritual goals. Firstly the sacred thread has three folds which represents the trinity of existence symbolizing the three worlds ; Earth, Space and the Heavens or Brahma (the unfolding of the world and this life), Vishnu (the sustenance) and Mahesh (the re - absorption). The central knot of the sacred thread and tying together of the three strands, represents Parambrahma (the supreme expansion of consciousness) into which all the three 'tattvas' (aspects of Godhead) such as Brahma, Vishnu and Mahesh merge. This knot is known as 'Brahmagranthi'. The three cords remind the wearer that he has to pay three debts he owes to the ancient seers

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(rishis), the ancestors (pitras) and the Devatas and that his consciousness has to expand into all the three worlds. The threads are doubled at the time of marriage signifying the additional sacramental obligations towards his consort.

3. GAYATRI MANTRA (ALSO CALLED SAVITRI)

The focal point of the whole Upanayana ceremony is the recitation of the Gayatri Mantra and teaching its essence to the initiated. The mantra is considered to be the most sacred and according to Manu 'there is nothing more exalted than the Gayatri'.

**OM TAT SAVITUR VARENYAM
BHARGO DEVASYA DHIMAH
DHIYO YO NAH PRACODAYAT**

This original 'Gayatri Mantra', Which is also known as 'Savitri', is a Rigvedic hymn (RV iii, 62-10) which usually is preceded by the recitation of 'Om Bhur, Bhuvah Svah' which upon translation connotes :

**OM BHUR BHUVAH SVAH
TAT SAVITUR VARENYAM**

"That splendid magnificence of savitre, the Cosmic Sun permeating the three worlds, the Earth, the Space and the Heavens is assuredly Savitri; the inspirer, life giver, the stimulative force"

BHARGO DEVASYA DHIMAH

"May we meditate on the life giving divinity, Savitri assuredly is God, and therefore I meditate on his splendor".

DHIYO YONAH PROCHUDAYAT

"May He himself illumine our intelligence. May He himself breathe it into us".

The Gayatri Mantra derives its name from the metre in which it is written, the Gayatri being a Vedic poetic metre of 24 syllables of which, as per tradition, is authored by the sage VISHVAMITRA. The Mantra consists of three sections (PADS)

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having eight syllables each and have to be recited in a particular cadence. Therefore the Gayatri Mantra is not a magic formula nor is it merely a logical sentence. It connects in a very special way the objective and subjective aspects of Reality. It is neither a mere sound nor sheer magic. Words have not only sound but also meaning which is not apparent to all those who simply hear the sound. Such living words have a power that transcends the mental plane. To acquire this energy of the word one has to grasp not only its meaning but also its message, or its vibrations, as they are sometimes called in order. Therefore the phonetic quality of the Mantra demands that it be recited in a particular way. Faith, understanding and physical utterance as well as physical continuity (since the mantra is supposed to be handed down by a master) are the essential requisites. Every word links up with the source of all words. The ultimate character of the WORD (SHABADA BRAHMA) is a fundamental concept in spirituality.

4. ABHID (THE ALMS)

The alms giving (abhid) is now a symbolic act reminiscent of ancient institution of obtaining voluntary contributions made for the sustenance of the guru's ashram in which the initiated students used to study. Presently during the Yugnopavit ceremony the act of alms giving is symbolically staged and is known as Abhid. This has now taken the complexion of "dakshina" for the presiding guru.

5. RELEVANCE OF YUGNOPAVIT IN THE PRESENT TIMES.

The Yugnopavit ceremony used to be one of the most exalted functions in the life of a Brahmin, particularly in respect of the Kashmiri Brahmins. But due to massive changes in the social and economic factors its importance in the course of time has significantly dwindled. In recent time it has lost its vitality and sublimity. It has unfortunately now reduced to a social "Tamasha" without any attempt by us to restore its former sanctity. This sacrament used to be one of the most important instruments for inculcating and imparting discipline, values of life and the principles of right conduct.

Now, in the aftermath of our exodus from Kashmir it is doubly important to try and restore the intrinsic sanctity and usefulness of this samaskara so that we are able to give a worthy gift unto the young. Whereas modern education with its

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scientific spirit and vocational training is important for our children, but at the same time cultivation of matrices of right conduct, overall personality development with humane values of life so as to develop a vibrant ethos are the very essential credentials that would enable us to face the challenges of the present world. At present our children are facing a cultural cul - de - sac which suggests a drifting and a meaningless existence.

A sense of direction is needed more than ever before. The infusion of the spirit behind the "Yugnopavit" Ceremony which also aims to promote compassion love, benevolence, non- violence, fraternity, self-discipline and finer human relationship etc. In addition to the urge to meditate on the refulgence of the Supreme Consciousness can act as one the most important instruments for achieving this goal.

The intrinsic message of the Gayatri Mantra engulfs a wide gamut of ideals such as what the ISHA UPANISHAD says :

**YASTU SARVANI BHUTANYATMANAYAY VAMU PASHYETI
SARVA BHUTESHU CH ATMANAM TATO NA VIJUGUPSATE
YASIMAN SARVANI BHUTANYATMYVABHDI JANATAH
TATRA KO MOHA KAH SHOKAH EIKATVA MANUPASHYTAHA**

" He who sees all creatures in himself, himself in all creatures, does not show abhorrence to any one : knowing all beings to be once own - self and seeing the unity of man - kind, how can there be for him delusions, sufferings and sorrows".

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The roof dangles in indecision,
And passers by keep on dislodging
Stone after stone from the plinth.

Beams like snuff in strength and substance,
Rafters with gaping cracks like obscene grins,
Drapery of soot adorning doors and windows,
Doors leaning out of brittle frames
You gaze amazed, for all reason fails to explain
How this mansion can ever stand.

The new mongoose breed that flourishes inside
Gouge out unceremoniously the dwellers' eyes
And with one fell blow make the mansion rock with blood.

From among the victims of succeeding times,
These who could, left the mansion - some were lost
In the mountains, some were stranded on shoals,
Some found their way over the seas,
Their primal aim to save their lives,
They were uprooted, their lost identity
And the memory of how it was lost
Sank gradually into oblivion.

Those few left in this mansion now
Measure out their days with tears
Aware that the crumbling walls
Would bury them any time,
Aware also of the agonizing fact of helplessness.

They still seek solace in the forlorn hope
That since the foundation is strong enough
To have supported this mansion for ages,
It may not perhaps crumble down in their lifetime,
Though, naked to their gaze, the burning ghat
Awaits them with gaping jaws.

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A TESTAMENT OF KASHMIRI FAITH

O.N.WAKHLU

Militant activity has been allowed to go on unchecked ever since Farooq Abdullah took over as Chief Minister in 1986. It started off with minor bomb blasts, bundhs, called by militants, street protests by the people for redressal of legitimate grievances, and the like. With these actions the militant outfits gained credibility as the people's genuine well wishers. Added to these were the anti-national activities like flag burning and boycott of the Independence Day and the Republic Day ceremonies. Celebration of Pakistan's national days was added to these acts in order to win over the pro Pak elements as well.

The JKLF, the JK people's league and the people's Conference were operating in the open. Activists from all political outfits were involved in the new game. As of date some thirty or more groups are operating under the command of different parties in the Valley as well as in Pakistan. Cross firing, bomb blasts, wanton killing of innocent people, arson, and other acts of terrorism were on the increase ever since July 1989, and continued unabated until January 1990. In fact, at one point during this period 70 militants were freed from jail and the people were told that they had abjured violence and joined the national mainstream.

Kashmiris no doubt eulogised the first few shots of the militants with a joy and vigour unknown before. This was natural. Their peaceful protests had not been heeded and the leadership had failed them. The people had been cheated and exploited politically. They were fed on the politics of dichotomy vis-a-vis Pakistan. Their religious sentiments were exploited by various groups for the same nefarious end, Social stress was increasing. For once the militant youth made the people feel that the stigma of their being a weak and supine lot had been erased.

At this stage the political vultures took over. They propounded all kinds of myths and lies to suit their own lust for self and power. Unashamedly they have been trying with each other to win favour with the militant youth. This "doublethink" has been the bane of Kashmir. And as always, the Government of India is there to blame for all this mess which the leaders have created themselves, although the centre too has to share the blame. The politicians of Kashmir have sown the wind and are now reaping the whirlwind.



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These politicians have become irrelevant to kashmir today, but the kashmiri people are very much alive and very relevant too. They have the will and the capacity to resolve their socio - political problems, tensions and stresses without recourse to cheap communal politicking, and very much within the frame work of the Constitution of India. We need an honest media to communicate our views and feelings correctly.

If the government of the day can not guarantee the safety of life and property and ensure the rights of the people, they will suffer but they will not yield to terrorism or communalism. Kashmiris will refuse to revert back to the dark medieval days of prudery and backwardness because they know very well at what cost they got their modern life. This will be so in spite of the fact that the militant youth seem to have succeed in banning all the means of a good life for the people. This success is very partial because the people know their hearts and minds very well.

The killings of innocent Kashmiri Pandits by the militants is also to be viewed not as a communal outburst but more as a result of the fear of modernisation of the fundamentalists. They know well that the small minority of highly educated and sophisticated Pandits has a role to play against fundamentalism. To the average Kashmiri the Pandit provides a role model. Given the secular cultural tradition of Kashmir, this has a tremendous influence. So the terror was deliberately spread and Pandits made to flee.

Another reason is that the Jamat- I - Islami activists in the villages are gaining lot of clout as local leaders and they have been usurping land shops and schools to give financial backing to their political clout. The kashmir Pandits are leaving behind lot of land and property in the villages which the activists want to grab. But time will show that this kind of high handedness goes against the grain of the Kashmiri ethos, and the machinations of the fundamentalists are not going to bring any ill-gotten fruits to them.

The links of Kashmiris with the rest of the country are still very weak at the socio- cultural level. This is particularly true of the newly emerging class of educated Muslims. The landlocked people of the Valley need a lot of such contact particularly in the winter months. The number of Muslim Kashmiri officers stationed

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in Delhi in the Central Government is very small. This need not be so. But nobody has paid any attention to this aspect of the problem. This hurts a lot. Redress here will go a long way to break the insular character of Kashmiris which singles them out from the people in the rest of the country.

The viewing of Ramayan and Mahabharat on the TV by the mass of people in Kashmir become another sore point with the fundamentalists. They propagated a lot of misinformation in the people's minds about the role of such programmes. This created another kind of dichotomy in the public mind. But such is the hold of these serials on the common man that even at the peak of terrorist activity in recent months people looked forward to the programmes avidly.

Thanks to Governor Jagmohan there were hardly any power cuts or breakdowns during the last - five months. This has come as a great relief to the people. Let it be recorded that Jamat - I- Islami activists in the power department of the J&K Government would deliberately cut power on Sundays in order to prevent people from viewing TV. Before the militants struck terror such cuts in power supply were very much resented by one and all.

Such are subtleties of the situation that no amount of superficial or uninformed, or even misinformed action can do any good to the State. It is indeed a great pity that inspite of the publicity about the growing changes in the Kashmir region over the last four decades not a single study has been taken up by sociologist or anthropologists for understanding the ramifications of the issues involved.

For example the density of newly built mosques in the Kashmir Valley per square kilometre is perhaps the largest anywhere in the Islamic world. What is the genesis of this phenomenon? Add to this the fact that average Kashmiri is averse to taking up the profession of Imam, with the result that the number of Imams working in the mosques is mostly from other States in the country, particularly Bihar and Uttar Pradesh. And these People are in the profession for the keeps. So they have a vested interest in keeping the stranglehold of religion on the people.

There is however the sobering influence of the Kashmiri religious tradition of Buddhism, Sufi mysticism and the Rishi saints, Which help to infuse reason,

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commonsense, love and compassion. This is the saving grace in the present turmoil and the best guarantee for it to subside. This Spirit is already showing signs of re-establishing its hold on the people's minds. But a lot more effort is required to bring about this revival of the true spiritual foundations of the people. The media can play a great and positive role in this regard by helping people to cope with change and progress without losing touch with the essence of true spirituality and the values common to all faiths of man.

There is also a nexus of corruption and fundamentalism on the one hand and extremism on the other. This serves as a cover for kinds of illgotten gain. People have not discovered this yet but the Kashmiri mind is very quick. They will soon see through this game too and call a spade a spade. The crying need of the hour is to be rid of the threat of wanton killings by the terrorists, who are hell bent on forcing their writ at gun point on every conceivable issue under the sun. Kashmiris can not tolerate this for long. Every Kashmiri is choking from within and praying for peace and harmony. His deep-seated spiritual faith and training over the centuries will reassert itself sooner than we think and help in bringing back the joy and verve to this paradise on earth.

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


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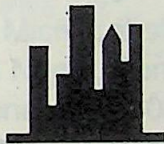
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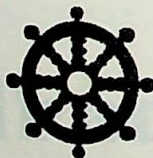
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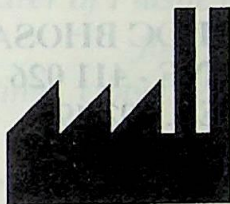


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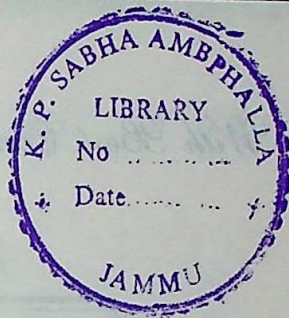
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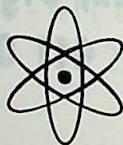
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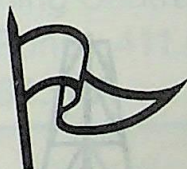
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*This was its state till there came a day,
When all the green grass turned into hay,*

*When peoples hearts were filled with dismay,
Due to men who took to a wild way.*

*They snatched it and then dared to claim,
They sperd rumours worldwide to gain fame,*

*It was all part of an evil game,
A game filled with bloodshed of men and dame.*

*Their body and soul in blood is drenched,
Is their blood thirst not yet quenched ?*

*They said in the name of the lord they fought,
Is this whiat god really taught ?*

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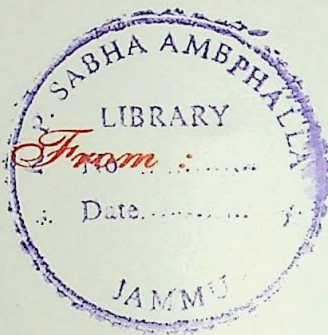
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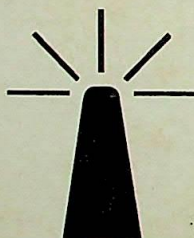
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